RELIGIOUS.

Observance of the Sabbath in the City and Vicinity.

Christianity and Civilization Canvassed in the Churches.

THE GOSPEL ON LAND AND WATER.

manuscript Promine

The Mission of St. John and the Immaculate Conception of Mary.

Eloquent and Earnest Discourses-Impressive Ceremonies and Beautiful Commemorations.

The collection of epitomized sermons given below, although many are simply orthodox, will undon edly be found to be both interesting and entertaining. The sudden and readily perceptible change in the weather, the unmistakable evidence of the presence of winter, did not, it appears, deter the church-going portion of the community from attend-ing at usual divine worship. Those who were pre-sent at the churches were well repaid, and by them as well as by others the sketches here given will no abt be welcomed and duly perused.

NEW ENGLAND CONGREGATIONAL CHURCH.

Great Moral Lessons Touching Life and its Duties Drawn from the Engle's Nest-Self-Reliance and its Golden Fruits-Sermon by

Rev. Merrill Richardson.

Another unusually large congregation, the aisles being filled with camp steets, attended yesterday morning's services at the New England Congregational church, corner of Masison avenue and Fortyseventh street. Crowded as the church was, most pleasantly and prominently conspicuous was the large number of young people in attendance-very many of this portion of the assemblage having been attracted here to hear the morning sermon by the new and popular minister, Rev. Merrill Richardson, and which had been previously announced as intended to be more specially directed hem. First in order came the usual prelatory exercises, prayer, reading the Scriptures and singing, comments made by the minister on the portions of the Scriptures read. They are the

flashing out brilliantly from the spontaneity of his nature—a portion, so to speak, of bright and beautiful thoughts, and in harmonious unison with the graceful and tasteful floral decorations fronting the pulpit. These comments, equally felicitous and sen ntious, are also made upon the hymns as he reads them. These short, presty and fervid utterances are nly the introductory appetizing courses to the more substantial feast to follow. Before entering upon his discourse, however, he announced that his sermon next Sunday morning would be on a theme appro priate to "Forefathers' Day"-a New England synoaym for the landing of the Pilgrims-and a subject which, while of special interest to the congregation worshipping here, will no count, be productive of one of his finest pulpit efforts. And now we

ome of his finest pulpit efforts. And now we come to

THE SERMON

Yesterday, which certainly, in all respects, was one of the most forcible and eloquent he has delivered. Few possess a happier faculty of addressing themselves to young people. He enters heart and soul into their feelings, sympathies, aims, amultiens and acids. With the vigor and experience of mature years he units the ire-hness, buoyahey and classified by the Eagle's Nest." His text was Demeronomy XXXII., 11—"As an eagle stirreth up her nest, finitereth over her young, spreadeth broad her wings and takets them and beareth them on her wings, so the Lord did lead min." It was thus, ne began, the Lord led Jacob out of Egypt and through the wildeness. He stirred up his people from their service condition; ferced them to traily and leave their bondage; conducted them in their first attempts by the piliars of cloud and of fire; took them under his protection; taught them how to use their powers, and bore them to the land of promise. He dwelt upon the great poetic beauty of this comparison, and then showed the import of the flustration as manifested in

The largest species of this king of birds found in the East build their nests on the top of high mountains, and when their young are old enough to learn to fly the old birds stir up the nest with their beaks to force the young out and competition to est their wings. As Moses was relating the dealings of God with the people he saw an eagle teaching its young to fly. "Look," said he; "as that eagle sdireth up her nest so God has disturbed your carnal repose, that He might teach you a higher, nobler hie." They could never gain strength this they put forth exertions. They may complain of hardships. The young eagles would utter screams of distress. But it was good for them. God was tender of His people, but He threw them on their own resources. He did this that they might become men—tive, noble men. He did this to inspire in them high alines, a far-reaching, heroic endeavor. One miracle God never works; He never develops men or nations without calling forth their own siloris. His object is to teach all the duty of self-reliance.

own enorts. His object is to teach all the daty of scit-reliance.

What it the young eagles were content to doze in the nest?

What it the young eagles were content to doze in the nest?

It was ignoble, the degradation of inertness. The eagle was the true disciplinarian. It taught issued and all men the great importance of relying on themselves for the success they would achieve, for victories they would win in the great battle of life. Had the young eagles remained in their nest they would have been feeble, malf-fiedged, inglorious eagles, instead of the prond monarchs of the sir, souring away in policist diag, and garing in the face of the mid-day sen. From this he went on to speak of some of its applications. He described the Anothers diwish sayon.

They rose to be the bachers of the world on most vital things. Beginning in feebleness, God, by severe discipline, made them strong and great. We, here to-day, are receiving impressions from their history and poetry, written thousands of years ago.

Tailst Kervies of invitators, and over oceans and continents, connect us of the innetcenth century after Christ, with the Hebrew lawgiver nineteen hundred years before Christ. Give an acorn time and it will cover a whole continent with oaks. Carrying this illustration further he referred to Genecie and their great achievements in the arts and literature. He spoke of our ewn country as a special example of God's providence in disciplining rations for great things. After dweiting elequently and at length upon these preliminary lopics of his discourse, he showed how this hiustration of the eagle's nest was most forcible in its application to the training of the young. It was often said that the Sons of General Man.

Farely excel. One reason is, they are all left too long in the nest. They are not taught self-reliance. Strength comes by attempts to use our powers. He achied would not try to wask its limbs would remain feeble. No bird can by the large the impression that he can have enough without his own exertions. The pa

streng and manly heart. Trust in God. God will help those who help themselves.

ERINSLEY SHERIDAN

said it was in him, and by the help of God it should come out. Hope and faith in the future are great things. Once railled, the young man spreads his pinions and soars away into the brilliant regions of the screnest sunlight. You hear a man say that life is too small for him, and you may rely on it that he is too small for life. Many men needed stirring up. It was this alone that would call cut their powers. A man might stumble on gold to last for hife-time, but it brought no character and discipline with it. Of our statesmen, merchants, artista, professional men and men of greatest success in any department of life, the most have early tasted the discipline of self-reliance. In this conjection he recited that beautiful poem of Lear-

fellow's, dwelling with particular emphasis

Lives of great men all remind us
We can make our lives sub-line;
And, departing, leave behind us
Footprints on the sands of time.
They were, he enforced with mest impaloquence, in

cloquence, in gop's school to study and learn. It was necessary, he urged, they should begin right en every point. There would be blunders and obstacles; but, with a manip determination to be many, it would come out right in the end. Grasp toward the great things; aim toward the sun. And might Ged, he invoked in closing, take them in His special keeping; might they soar aloft into the clear light of His countenance to the eternal and infinite.

The sermon, though consuming an hour in its delivery, was listened to with the most deeply earnest and absorbed attention. Singing, prayer and benediction terminated the exercises.

AMERICAN FREE CHURCH.

Consummation Devoutly to Be Wiched-The Zeal of Christ-Lessons to the Clergy-Sermon by Rev. Charles B. Smyth.

An interesting sermen was preached yesterday at the American Free church, Masonic Hall, Thirteenth street. After the usual preliminary devetions and rendition of psalms Mr. Smytu selected his text from John II., 17-"The zeal of thine house hath eaten m up." The reverend gentleman, having explained the text, dwelt at some length upon the duty of all private Christians and public functionaries to be zealous after the example of Christ. He paid a high compliment to General Grant and John T. Hoffman and to certain honest efficials of our city whom he did not name, and then passed to an application of the text to the clergy in the following words:-We should look with a cosmopolitan and UNSECTARIAN EYE

upon all subjects, and endeavor to promote the good if all mankind without partiality and without travelling thence dispenses light and heat all around the world; and as the nelistrope first turns its face upwards, then bends over the earth and drops its seed, so should all followers of God, as travellers seed, so should all followers of God, as travellers and light-bearers, carry the principles of a universal brotherhood to the ends of the earth, and seek for all its inhabitants the blessings of liberty, fraternity and equality. It has been the overlooking of this dectrine that has so much weakened the insuence of the Church. When the clery undertake to reform the rast of mankind they should in the first place reform themselves and their coadjutors from every obstacle that lies in the way of

should in the first place reform themselves and their coadjutors from every obstacle that lies, in the way of the world's reformation.

By the course they have been pursuing they have been gradually surrendering their influence to the independent press, or rather, the Independent press has fast been taking the place of the pulpit, and making itself far more influential than it over the DESTINIES OF MANKIND by the fresh and lively interest which it constantly takes in the diturnal concerns offossiness, and of social, national and cosmopolitan life, and not in old, state theories and regulations, which not only are obsoice, but, like the Austro-Papal Concordat, dead and buried, and rotted away from modern line, so that the poking of them with passons' crocks of with AN ITALIAN "BULL."

only fills the atmosphere in which thoughtful and liberal men like to breathe, not with the fragrant incense of heaven, but with an edor offensive to all semblant sense of right and wrong, and converts the Church from a garsen of sweets into AN ASOMINABLE GRAVEYARD, and by a vigorous, a manly, an outspoken and untrammelied advocacy of principles as universal and practical in their application to mankind as the original principles of that religion, both natural and revealed, which is divine, instead of the mere dequated and traditional ravings of antiquated lack in-the-boxes, was create to interest outside of the limits of the sects to which they respectively belong. Oh, for a return, he exclaimed, of days like those when Christ proclaimed a free asivation to all whomsoever that would; or when Full declared, "God is his made of one blood all nations of men to dwell on the earth, and commandeth all men everywhere to repent;" when Fencien thrilled with his

CATHOLIC ELOQUENCE CATHOLIG ELOQUENCE
the heart of royalty and made its princes tremble with
fear of indement for tacir vices; when the cosmopolitan principles of the Lutheran Reformation shot
their nighting hashes through every land, and rolling
ing their mighty thunderings everywhere shook all
Europe as with an eartiquake; when knox bended
on his knees, or standing erect with hands upinfied
to heaven, filled the soul of
BIS TYRANT OUERN

on his knees, or standing erect with lands upinted to heaven, filled the soul of the soul

JOHN STREET METHODIST EPISCOPAL

Stirring Temperance Lecture by Rev. E. L. James-King Alcohol's Procession Marching the Tide of Drunkenness.

A large and very intelligent congregation assem bled yesterday morning at the John street Methodist church—a place of worship, although far down town and surrounded by the marts of business, possesses a wonderful religious history, inasmuch as the word of God has been preached from its altars for more than a hundred years.

The pastor, Rev. L. S. Weed, after making the usual announcements as to prayer meetings, Sabbath school classes and sandry other church work, informally introduced the Rev. E. L. James, who proceeded to deliver a stirring lecture upon the stupen deus evil of intemperance, and what means should be instituted to arrest its fearful ravages.

The reverend gentleman said that one year ago he had alluded to the same subject in that pulpit, having in view the measures which should be taken to prevent the spreading of the great evil, and he was heartily glad of another opportunity to press home the truths then uttered to the minds and hearts of the church. The subject he should introduce under the similtude of a procession-a procession in honor of king alcohol.

We usually, he continued, associate with royalty much that is grand and imposing, but not always so, as with some kings there is about them so much that is mean they are not entitled to any respect. It were proper, perhaps, to apologize for the use of the term king in this republican country, but such is here with us, and he wields a feariul sceptre. First, the procession passing through the streets is 400 miles in length, or such it would be if all the distilleries, brewerles, saloons, barrooms and places where spirits are made or vended in the United States were in line. The distilleries you see produce annually 35,000,000 gations of poison, and the brewerles 5,000,000 barrels of beer, employing together 56,000 men, 7,000 of whom are constantly making beer. It is enculated that one man can make soo barrels of beer in a year, which it itself slone singgests enough of the wickedness one sinner can do to busy ourselves with reflection. In the United States there are 130,000 licensed places where liquor is sold, and is it a wonder, then, why so many of the inhabitants come within

RANGE OF THE BAYARIAN,

who every morning when he got up feit like a beer barrel and every night when he went to bed like a barrel of beer?

The procession passes on, and now go by asylums, jalls and poorhouses, of which there are enough in the United States to make a respectable sized city. Who are the eccupants here? Those who have drunk the poison, their wives and children. If the use of intoxicating liquors were ignored a great deliverance would be experienced in the number of paupers to be kept by the State. A recent committee of the New York Legislature, inquiring into the cause of so many paupers within its borders, reported that the ratio of pauperism was one in every diffeen inhabitants, and that seven-eighths of those were made by intemperance. At the head of this procession sits King Alcohol upon a THEONE OF STATES AND CONTRACT, and decanters containing liquors, and if all of these in the United States were of political power and avarice. Then follows a train of hospitades, barrels and decanters containing liquors, and i that is mean they are not entitled to any respect. It were proper, perhaps, to apologize for the use of

these are countless. Mr. Janes then continued his similitude, placing in the procession politicians, who feed at the State and national crib and heed not the cries of the orphan; women who give strong drink to young men, physicians who use liquors in treating their patients, clergymen whe hold up the Bible in defence of their tippling proclivities, the vicious in the higher degrees of scolety who become intemperate, and these are King Alcohol's most distinguished servants, winding up his procession by remarking that of the 7,242 immates of the Binghamton Asylmu up to 1884 there were 30 clergymen, 8 judges, 197 havyers, 226 physicians, 340 merchants, 650 mechanics, 466 farmers, 240 geatlemen and 805 women.

The preacher then reviewed the corrective to all

The preacher then reviewed the corrective to all this and proposed how to step this UGLY PROCESSION MARCHING ON, and to enact such measures that we shall in good time cease paying loyalty to King Alcohol. We must make a direct attack upon the host. We must begin by inducacing women no longer to circulate intoxicating drinks among young peoples ask the clergymen who use it to read their Bibles most zenously; then the physicians to stop prescribing the poison to their patients; then we must plead with mothers to retrain from giving the young soothing syrups, wine jellies and brandles in their food; next by concerted action the rum selling politician must be swept into the gulf of oblivion; send the coologo of discusted backs, until prohibition comes and they are saved—and thus shall we undermine King Alcohol, overcome his subjects, and enter upon a new life or sebriety, which must be done to save our country.

TRINITY CHURCH.

Sermon by Dr. Vinton-"Take Heed There-

for How Ye Hear."
Old Trinity church pealed forth its advent chimes past, announcing that the glorious festival of Christ-mas is approaching with all its hely religious associations. Often as the se advent chimes have called the congregation of Trinity parish to prayer, not often have they been heard on so beautiful a December morning, nor often have they been berne en the breeze throughout the city when peace, contentment ple. It is indeed an advent time, and, as it heralds the anniversary of the birth of the Saviour of the world, so may it with all reverence be wished that it also heralds a continuous season of peace and plenty to our people.

After the morning services appointed for the day

Rev. Dr. Vinton ascended the pulpit and selected as the text of his sermon St. Luke viil., 18-

"TAKE HEED, THEREFORE, HOW YE REAR."

The reverend preacher said that the Church, in preparing the congregation for the advent of our Lord, submits to their consideration the passage in the Holy Scriptures which he had read as his text; and the minister of the Gespel puts it forward in the hope of preparing the minds of his hearers for the great event of the Church—the advent of our Lord and Saviour Jesus Christ. His purpose was to impress, in the words of the text, upon his hearers the solemnity of the admonition, "Take heed how ye hear." It is the Lord who speaks these words. It is the Lord who admonishes. It would be, indeed, difficult to conceive a reason for taking heed how we hear more impressive than that presented in another portion of the Scriptures. Hear with reverence. God, in times past, and for His own wise purpose,

tures. Hear with reverence. God, in times past, and for His own wise purpose, has spoken in thunder, and the earth has trembled in the presence of the Lerd of Hosts. Who has not trembled with awe in the presence of the magniy thunder and the scathing lightning; Who has not in the great elemental strife of nature, feit his heart torob quicker and his pulse almost cease its beating as if a mysterious hand was pressed upon his life; who has not fell that heart whisper and his pulse almost cease its beating as if a mysterious hand was pressed upon his life; who has not fell that the word has not fell that heart whisper and he would not delivered his commandments to Moses Mount Sinal shook with dread and the earth trembled with fear, and the people heard his voice with awe. But did they take head haw they heard? Alasi no; for ere the thunder of that dread voice had died away they propared for themselves a melten call, which they set up and worshipped. It was not God's wish to visit his people in the power of His Majest, When he comes to jurge the world at the last day, then, indeed, He will come in power and glory, with its angels and archangels and the army of saints that wait upon the throne. God prefers to speak to His people in the smail, still voice that spoke to Elijah at the Moult. It is not by direct physical manifestation that God always holds communication with his creatures. It is not amid THE CRASH OF THUNDER CLOUDS or the filumination of the lighting, nor by the startling phenomena of nature that God chooses to signify his presence. Let man not look for these manifestations of the presence of his Maker, but let him lake heed how he hears the still, small voice which God through the consciences of mon always appears to him. Let him listen to the admention of God, his father and friend, and, like the prophet of old, exciaim, "Speak, Lerd, for thy servant heareth." When men refuse to hear this small still voice they deny Christ and provoke Jehovah to withdraw Himself for mane thil we shall come again—at Hi

mediate aposties. The sad truth is that even His disciples and fellowers sometimes doubted that He was indeed the Messian, long promised of God, to redeem the world from sin. The time is at hand when we shall all take our departure and come face to face with God. Let us fight the good fight of faith, for henceforth is laid up a crown of righteousness for all those who walk before the Lord and who take heed how they hear the words spoken to them through the mouth of god's messengers—the ministers of the Gospel.

CHURCH OF ST. VINCENT DE PAUL.

Father Lafont on the Infallibility of the Pope-The Occupation of Rome un Outrage Upon the Catholic World. The French Catholic church in Twenty-third street

was well filled yesterday by a fashionable congrega-tion, the greater part of whom were of the fair sex. The interior of the church since its renovation has a cheerful aspect, and the STATUED BAND OF SAINTS

along the walls present a very fine appearance. The beautiful painting above the altar representing St. Paul in a devout attitude, surrounded by angels and seraphim, is one of the principal ornaments of the church. The music and singing were very fine. After the usual exercises and reading of the lesson of the day, Father Lafont mounted the pulpit and discoursed on the

INFALLIBILITY OF THE POPS.

In alluding to the recent events that have culminated in the occupation of Rome, he dwelt on the injustice of Victor Emmanuel, who, with on the injustice of victor Emmanuel, who, without any cause or provocation, invaded the states of
the Church and deprived the Holy Father of his
patrimony. He cannot now exercise his functions with the independence required by the paster
of the Church of God. By this overbearing act an
outrage has been committed upon the rights of the
whole Catholic world.

The reverend gentleman expatiated at considerable length on the love and veneration that Catholics over the contract of the co

lies owe to

THE SOVEREIGN HEAD OF THE CHURGH.

He said the Pentifical establishment is founded on the leve of God. It is necessary that there should be a centre around which the whole Cataolic world could rails. In building His Church on a rock our Lord plainly deciared that there should be but one flock and one trailible pastor. Jesus Christ is the invisible rock upon which the mother Church is founded. In reposing upon this immutable foundation the chief of the Church, though a feeble man by nature, becomes infallible. He cannot be decived, for Jesus Christ speaks through him to His faithful flock.

ceived, for Jesus Christ speaks through him to His faithful flock.

THE POPE IS THE FATHER ON EARTH of the true children of God. He has the power te pardon and to condemn. By the occupation of Kome the Catholic world has been deprived of its legitimate centre. The undivided possession is indispensably necessary to the Holy Father for the free use of his beneficial influence, because he must have temporal means to represent the exterior dignity of the Church.

In conclusion the reverend gentleman exhorted the faithful to pray, that God should sustain the Church in her present affliction and restore the Holy Father to his patrimony.

In the Evening

In the Evening a French meeting to protest against the usurpa-

tion of the Papal territory was held at the church Though the object of the reunion was partly con-nected with the Catholic worship, still, in order to nected with the Catholic worship, still, in order to leave more freedom for debate, should there be any persons desirons of protesting against the address to the Pope, the sacred particles were removed. Father Lafont declared that in virtue of his authority of pastor he was de drott president, and accordingly took the chair. He appointed as secretary Monsieur Jean Baptiste Albert, and as inspector of the voting, Mr. Joseph Laureni. The reverend gentieman then dilated on the various reasons why the French Catholics should unite with their fellow Catholic citizens in protesting against the inquitious invasion of the Pope's dominions, which, he said, was contrary to the plighted faith of Italy and all international and divine law. In short, ne went ever the same ground already traversed by his brothers in the ministry. When he desired the congregation to stand up, if they were in favor of the protest, all with the exception of one immediately stood up. And when he desired again that these whe were in favor of it should remain seated the same individual boldly stood up to ayow his boiltion faith, which, it is unnecessary

to say, drew on him the united gaze of all. Signa-tures were then affixed to the protest, and the meet-ing was dissolved.

THE SWEDENBORGIAS CHURCH.

Discourse by Rev. Chauncey Giles-The "Re-surrection of the Soul," as Typified in the Resurrection of the Lord Atter His Cruci-

The pretty little church in Thirty-fifth street, near Park avenue, where the Swedenborgians worship, is becoming almost inadequate to accommodate the quent discourses of the pastor, Rev. Chauncey Giles. Yesterday it was crowded as usual, and a deep interest was evinced in the sermon. The pastor selected the "Resurrection of the Soul" as his

Yesterday it was crowded as usual, and a deep interest was evineed in the sermon. The pastor selected the "Resurrection of the Soull" as his subject, and took for his text the first sixteen verses of St. John, which so beautifully describes the visit of Mary Magdalene to the sepulchre of her risen saviour. The pastor stated that the resurrection of the Lord is typical of the resurrection of the Soul from spiritual death. He came into the world not only to save man from death and

Raise Him UP in A New LIPE, but to be the Way as well as the Truth and Light. We must be baptized with His baptism; we must drisk of the same cup of self-dealal, of conflict and of sorrow: we must wreate in Gethsemme, be crucilled upon Calvary and rise with Him from the sepulchre into a new life before we can enter heaven. He is our only perfect example, because He followed the laws of His own infinite wisdom in every step of His incarnation and glorification—laws to which every send its amenable. The appuichre represents the natural man, within which the new man—the new spiritual body—which has been born from above, is deposited, and from which it must be raised. The pastor spee of the stone that was before the sepulchre as

THE OBSTACLES TO BE REMOVED
in rising up from a worldy life to a spiritual one, and any its lift our burdens; to reassure our failing hearts; to remove the obstacles that are too great for us. They draw near to us and give us power, and at the last day they roll sway the stone of the material body and raise us up into full consciousness in the spiritual world. The obstacles which seemed insurmountable will be removed; these hindrances which cross our paths like wais of sold adamant will vanish before our approach like the yells of vapor. He dwell eloquently upen the faith and love of Peter and John, as shown by their visit to the grave of their risen Lord, and declared that there is no real belief in the cruth, no belief that takes hold of man's whole nature and lifts him up from sin and death into a new life but

ST. PETER'S ROBAN CATHOLIC CHURCH.

Father Quinn on the Immaculate Conception

of the Blessed Virgin.

This bandsome down-town Catholic church was crowded yesterday with a congregation even more numerous and carnest than usual. The singing in onor of the festival was exceedingly good, and showed careful study as well as great natural ability on the part of the choir and the possession of masterly skill by the organist, Professor Pecher. At the conclusion of the last mass Father William Quinn, pastor of the church, ascended the pulpit and, selecting as the subject of his discourse the

gospel for the day, said:—
THE CHURCH COMMEMORATES
and celebrates with great pomp this sacred mystery and celebrates with great pomp this sacred mystery of the Immaculate Conception of the Virgin Mary, making it a feast of the first order, and attaching to it a pienary indulgence for all who prepare themselves for taking the communion. In 1854 the Holy Father, the present Pontin, invited bishops from all parts of the world to Rome, that they might be the witnesses of the great event waich was then to be celebrated. Previously there had been sent forth through all the earth letters requesting the various bisnops to forward their testimony as to the faith of the Catnolic Caureh on this subject and their opinion as to the premulgation of this doctrine. Responses were received to the effect that this had always been

Responses were received to the effect that this had always been always been the FAITH OF THE CHURCH, and praying that the doctrine of the Immaculate Conception might be definitely settled and proclaimed. So it was that at last, surrounded by claimed. So it was that at less, surfaced to the public prayers for the enlightenment of the Holy Ghost, this holy mystery, feeling that he was the successor of St. Peter and feeling besides as though his spirit breathed in his soul. The Holy Ponting then declared that the Blossed Virgin Mary was, in the very first moment of her existence, preserved

his spirit breathed in his soul. The Holy Pontification declared that the Blossed Virgin Mary was, in the very first moment of her existence, preserved free from all stain of original sin. The whole world received the dogma with joy and gratitude. This doctrine, however, was not a new one; its promulgation simply affirmed what had always been held by the Church, and made it.

A BINDING OBLIGATION
to believe it under pain of heresy. As our Lord and Savieur had been named the second Adam, so was the Virgin Mary called the second Eve. As by the weakness of the first woman the serpent had been successful in his attempt to ruin the human race, so by the purity and speliess goodness of the Blessed Virgin was the everthrow of the serpent made more bilter and complete.

The reverend father then quoted the many allusions to the Virgin contained in the Scriptures, remarking at the same time upon the curious fact that the family name of

THE GLORIOUS VIRGIN
was not even now known. He concluded by saying that we needed no testimeny to prove that as she was the mother of God, and that, therefore, as the honor of the Delty was involved in her purity, she must have been born innecent or any taint of earthly sin.

CHURCH OF THE MESSIAH.

The Necessity of Belleving with All One's Might-Sermon by the Rev. Dr. Hepworth. The usual crowd assembled at this handsome and fashionable place of worship yesterday, and all were, as usual, well repaid for their trouble in at-tending. The reverend pastor, ever eloquent, gives a moral lecture in good common sense style, and, of course, commands the strict attention of his hearers. THE SERMON

resterday was founded on the text taken from John xii., 36-"While ye have light, believe in the light, that ve may be the children of light." He said:-It is very curious that while there is so much light in the world so many men are satisfied to walk in the shadow. The Scriptures are the simple record of the sayings and doings of the ideal man. They tell us now we may reach that high place of mora excellence which is oneness with God. I always think of Jesus as one sitting on the Judean hillop and teaching the world, not so much a new theory as the true science of holy living. You will notice, however, that He always speaks of faith as the hidden power of the soul. It is as though He said, in order to do some-YOU MUST BELIEVE SOMETHING.

soul. It is as though He said, in order to do something,
YOU MUST EELIEVE SOMETHING.
And how true it is that strong convictions on religious matters are a kind of shield to protect a man, while the tack of strong convictions makes him an easy prey to temptation. I have lately looked over the criminal statistics of our community, and from them I can illustrate my thought. I find, in the first place, what is called the dangerous class, whose business seems to be to
PERY ON THE INTERESTS OF SOCIETY.
They are the dregs of the social cup. Now, when I seek for the reason of their depravity I discover that their numan nature is not essentially different from yours or mine. There is some igoed and sufficient cause for their present condition. If by some miracle I could stir their religious consciousness, rouse their torpid coresciouses to activity and give them a quickening faith in heaven and right they would be as ashamed of their bad courses as Adam was of his nakedness. A missionary once said to me, "The positively bad men of the community have no faith in anything or anybedy. They are simply as incarnated doubt." I find next a class of persons who start in life with

FAIR INTENTIONS AND HONEST PURPOSES, but who are too weak to resist any great temptation. How many young men have come to New York within the last twenty years expecting to win both fertune and a good name, but who have failed to keep to the standard they have made for themselves and failen into bad ways and at last into uter ruin? The heart aches when it tains of these fair souls marred by sin and of the breken hearts of those far away whose hopes are all dashed with tears. Do you say the temptation was mighty? True, but the power of a temptation consists in the weakness of a soul. If a man's thoroughly believes in holy things he is apt to live a holy life. If a man's faith is the result of heartsy only he will find that the force of his passions is mightier than his moral power of resistance. In almost every case in which a man has fallen I find eth that his EARLY EDUCATION HAS BEEN NEGLECTED of eigo that his faith is an unroal thins. like a house

of children's blocks, easily toppled over. And if you say that even men noticed for their Christian pro-

of children's blocks, easily toppled over, And if you say that even men noticed for their Christian profession sometimes fail the answer is still the same. I find in the third place a class of men whose lives are heavy with good influences. They are to be found in every church and in all professions. They believe in bonor and morally se prefoundly that their lives are honorable and moral. They are a constant proof of the value of faith. I would say to a young man just entering on his career in this city, if you hope to succeed in any high scase, you must believe in certain things with all your might—in Good and his providence, in duty, in the ultimate victory of the right and the true. This belief will fortify and strengthen you under the most trying circumstances. Get rid of

A HALF BELIEF AND OF A MAXE BELIEF and build the foundations of your character en eternal principles. Now this is not so much a disbelleving age as it is an unbelieving age. People are not so much irreligious as they are unreligious. We are suffering a reaction from the olden time when religion was covered with gloom. Twenty-five years ago, as boys, we were compelled to attend the three church services on Sunday; now we make the matter even by not going at all. There was then a rigidity and a severity in religious matters which has changed in too many of us into a

STRONG PREJUDICE AGAINST ALL RELIGION.

We learned the Scriptures by rote, and we find it difficult now to learn them by heart. This is one of the laws of human nature. Wherein our fathers were too riged we see too lax. There is a belief which will enable you to bear all the lils of life with calm, trusting fortitude, and to resist all temptations with perfect success. Scepticusm is only another word for weakness, and an nuwavering conviction is the synonym for strength. Young men, believe in God, in Christ, in the golden rule, in the Sermon on the Mount, with ferver and energy, and then you will be armed and equipped for the battle in which so many are slain and so many are ta

ST. PATRICK'S CATHEDRAL.

Sermon by Father McNolrny-"Who Art

Thou ***

The services at St. Patrick's Cathedral yesterday morning were of the usually solemn and impressive character, Pather McGilan acting as celebrant. The sermon was preached by Father McNelrny, from

John L, 22—"Who art thou?"

Very few men placed in the position in which
John found himself would not have improved ment. The Pharisees came to him with a full knowledge of the power he possessed, and in order to extract from nim, if possible, the origin and intent of his mission they were prepared with flattery and human ideas of greatness to secure a reply for those by whom they were sent. He might have replied that his mission was part of a grand scheme and that the rôle he was part of a grand scheme and that the rôle he was enacting was a most important feature in that scheme; but he simply replied, "I am not the Christ, nor Elias, nor that prophet of whom you speak." Plying their art still more closely, and being reinctant to part with him without first having attained the object they sought, they wanted to know, if he were nobody, why he should baptize and ape autherity if he possessed no legitimate title to such authority. It was here that the eloquent quotation from Isalah was employed, "I am the voice of one crying in the wilderness to make straight the way of the Lord," and this, for humdity and genuine feeling, could not be surpassed. But the Evangelist had observed THE CHARACTER OF THE PHARISERS, and knew that to defeat them on their own ground was the only effectual mode of silencing them. They were a pompous, pretentious, envious sect of men, who were anxious, if possible, to subjugate the Evangelist as they had done other men. They affected not to be satisfied with the answers he had given them, and it was not until he had said that He who was to come had come, and was readly in their midst, "whose shoe latchet he was unworthy to unloose," that they seemed contented. His simple, unassuming manner, the accuracy of his Scriptural quotation and the carnestness evenced in his mode of address seemed to act effectually as a preventative against the practice of their subtle and artificial reasonings.

There was in this, said Father McNeirny, a great

Cial reasonings.

There was in this, said Father McNeirny, a great There was in this, said Father McNeirny, a great lesson for us of humility and self-sacrifice. It would be well for every one to ask himself, who am I? Men should be just to themselves. Frail, miscrable and subject to a thousand trials, and cloaded with darkness and doubt, man frequently found himself fluttering between hope and despair. To be happy a man must be virtuous. There was nothing in the pessession of workly goods to make a man proud. True happiness consisted in assuring curselves of the favor of God, as members of Christ and His Churca and looking forward to our hetrship in the kingdom of Heaven. Man must give up his rebellious attitude to God, must be a living and not lifeless member of Christ, and honor instead of dishonoring the name of the Most High.

The reverend gentleman concluded with an earnest exhortation to practise virtue and charty, cnarity especially, as it was one of the attributes of God.

CHRIST CHURCH.

The dim religiousness of the light in Christ-church, the choir of white-robed boys, the intoned service and various other ritualistic appurtenances savor strongly of high church, yet Dr. Ewer's sermon ye ter lay, in some respects, was not unlike one reported ot long since from that radical or radicals, Frothingham. So in these latter days extremes meet, and everywhere public teachers are beginning ignorance and superstition and a present heaven of love to men. After the erdinary services, which were very impressive, Dr. Ewer said that his text would be found in Luke iL, 52—"And

Jesus increased in wisdom and stature, and in favor with God and man." Christ was an ideal man, and one design of God in sending Him on earth was that the world might have

AN IDRAL CHARACTER.

It is not meant that all men should be poor, should be unmarried and childless, should devote themselves wholly to religion. There are multurdinens things to do on the earth. Cities to be built, land to be cultivated. Each has his own work to do and his own life to live. But Christ is the complete fiddel, showing in Himself our whole many-sided human nature. The whole race in epitome was presented before God in Him. When Christ died, therefore, He died for the human race; when He arose he arose for all. What He told the Samaritan woman at the well He whispered to all men. When the Anglican Church burst the festers of Rome she did it for her children, but when

CHRIST STRUCK A BLOW AT SATAN in the wilderness He did it for lauran nature. Jesus increased in the general snot the individual sense. It is the design of God that the race shull increase in wisdom and purity. We often think that the Church is for the individual. But does God care for parts alone? Does he care for planets and sattlites, and leave the world in disorder? God cares not alone for individuals, but for mankind. As the individual may improve or retrograde, so may the race. God would have the world and robbery and war. God would have His Church

Jesus increased in wisdom and stature, and in favor

for individuals, but for mankind. As the individual may improve or retrograde, so may the race. God would have the world OUTGROW NATIONAL BLOODSHED and robbery and war. God would have His Church as saving and enduring element in the race. The Church has something else to do besides save the individual soul hereafter. Individualism is essential selfishness. The business of the Church is to save men on carth as well as in heaven; to save them from barbarism and from brutality. Did not flood make the earth beautiful, and does He not want men to be as a race beautiful, too? Think you this generation owes no duty to the next? What right have Christians to hand down disease to their children? Let every young man listen to me and by temperance and purity do his duty to those to come after him. We want to be saved on earth from The Dearth Of Hondance And Disease.

and, above all things, from the death of selfishness. We are each looking out for ourselyes, and this is the Christian ideal. What has not the Church opposed at one time or another? Music has been opposed adornments in dress, the selence of astronomy and geology. In spite of Rome the earth continued to move round the same. Let the Church learn wisdom from the past. It is God's design that the Church should make great souls; it is a manufactory as well as a saving institution. Be ye holy as Christ was holy, but be ye also courageous and manly as he was.

FIX YOUR EYES ON YOUR LEADER
and be calm and brave in duty as he was. Christian courage is what every day demands. Do the duty that God and conscience tell you to do. Do right though the heavens fall. Calmly await the call of God and answer it whatever it may be. God wants great souls now. Be ye dauntiess, be ye cheerful, unswerving; for God would people heaven not with milions of saved wrecks, but with the true nobility of great, streng souls.

CHURCH OF THE HOLY TRINITY.

Grand Sacred Concert of Voices-An Opening Voluntary, a Sermon and a Closing An-

A moderate multitude assembled yesterday afternoon to listen to the sermon of the Rev. Mr. Tracy. whe officiated, in the absence of the Rev. S. H. Tyng, Jr., at the Church of the Holy Trinity. Mr. lenry Eyre Brown, the organist, gave the opening voluntary extempore, which was followed in the service by the chant Gloria in Excelsis, by Greatorex, and several other pieces, in which the excellent soprano, Miss Mary A. Wells, sang, with Miss Mary Hanter, contraito, Mr. George S. Weeks, tenor, and Mr. J. A. Thomas, Jr., basso. The entire selection of music included many choice pieces from Handel, Haydn and Mendelssohn, together with the Sixty-fourth Paalm and the 149th Hymn, as arranged by Greaters.

In front of the pulpit and in the arch overhead was arranged a row of gaslights, something after the fashion of

the fashion of

FOOTLIGHTS ON THE STAGE,
only that they were inverted.
The Rev. Mr. Tracy said:—The coming of the Son
of Man with pleasings to the good and condemnation

and brings to us through this Church

THE RENOVATION OF THE WORLD

in the present and all time. For many contaries
Church found a recurring Christmas a sea
of sadness, born of the tears of G
semane and the bloody drops on C
vary. But hope finds an coho
all our hearts. Hope, that bud of immortal prom
and never rading bloom, leads us to the feet of
redeeming Christ crowned with thorns and gic
We feel our unworthiness more than we can ever
told, yet the promise extended to our fathers;
the waters of mercy and love flowing from the r
of ages, will surely wash away our sins, and
may hope through these to enter the kingdom
heaven, where He of Nazareth sits at the right has
of Ged.

CHURCH OF THE COMIN T WOE.

"The Paval Anti-Christ"-Who Is the Res and Who the Dragon ?-Satan is Abroad-

and Whe the Dragen ?—Satas is Abroad—Sermon by Blakep Snow.
Pursuant to announcement Blakep S. S. Snow, who helds himself forth to the world as a prophet of the Lord, preached a sermon in the chapel of the University yesterday afterneon. The preacher seemed weary and distressed, and, were it not that he stands forward as a zealous missionary and professes to be entisted in the cause of Christ, an observer would at once pronounce him a ORRATURE OF MISPORTUNE, driven by hard giroumstances to seek a living to a

driven by hard circumstances to seek a living in a sphere for which he has no vocation. The Bishop is in carnest beyond question, and although at times he allows himself in the heat of passion to use feul language which should never be uttered in the pre-

HE INDULGES IN BLASPHEMICS
which should render him amenable to the law,
nevertheless, his head rather than his heart appears to err, and he supports the extraordinary proptions which the makes by more than extraordin

mevertheless, his head rather than his heart appears to err, and he supports the extraordinary propositions which the makes by more than extraordinary arguments.

The reverend preacher took his text from Revelations with, 9 and 10;—"If any man hath ears to hear, let him hear. He that leaded into captivity shall go mio captivity. He that killed with the sword must be killed by the sword. Here is the patience and the faith of the saints." The reverend preacher then read several verses from the thirteenth chapter of Revelations, and intoriarded the words of the Sacred Book with explanations tending to show that the beast and the dragon referred to in that chapter represented the Pope. Bringing his hand feroclously down on the volume that lay before him he indulged in a will any driven when he designated by names and phrases too vite to be printed. At this point in the proceedings two swarthy sons of tol who had been sitting near the Rerald reporter donned their nats and rose to leave, uttering some remarks which were scarcely audible. This so roused the indignation of the Prophet that his surry knew abounds. He at once changed his topic and hurled an imprecation on the heads of these children of darkness. He thought it was fitting that the sons of Luciter should depart from the midst of the chosen few. He had not seventy in his audience, and if any one else chose to leave.

LEF HIM 60 TO THE DEVIL.

The dragon was the color of fire and blood; it was the war color. He had now arrayed himself in battle against the devil, and he pritted the intellect that could not perceive it—the great red dragon was the war color. He had now arrayed himself in battle against the devil, and he pritted the intellect that could not perceive it—the great red dragon. He was color. He had now arrayed himself in battle against the devil, and ne pritted the intellect that could not perceive it—the great red dragon. He had now arrayed himself in battle against the devil, and he pritted the intellect that could not perceive it—the great red

place of

THE PROPHET OF THE LORD.

By a species of reasoning which the uninitial could not easily comprehend the reverend project of the property of the prop

A LIGHTNING SHAFT SEETHED IN POL fall upon him and his sympathisers and all that adhere to his bloody and accurate career. After a prayer and a blessing the meeting dispersed.

SUNDAY AMONG THE SAILORS.

Services on the Verment and Narragansett-Sermon of Chaplain Dorrance on the Guerriere.

Services were held yesterday on board the receiving ship Vermont, Captain Watters, at the Brooklyn Navy Yard, by Chaplain James J. Kane, and upon the sloop-of-war Narragausett, Lieutenant Commander Dewey, where Lieutenant Commander Arthur H. Wright, Executive Officer of the ship, read the morning lessons from the Episcopal service. The weather was extremely severe for the crews of ships not supplied, as is the Vermont, with steam-heating apparatus. The attendance was, however, very good.

ON THE PRIGATE GURRIERE,
Captain Thomas H. Stevens, Chaptain George W. Dorrance held his regular morning service and preached a discourse to a good audience, selecting for his text the sixth chapter of the Gospel according to St. John, sixty-eighth verse:-"Then Simeon Peter answered him-Lord, to whom shall we go? Thou hast the words of eternal life." Jesus, in order to test the feetings of His disciples toward Him,

Peter answered him—Lord, to whom shall we go? Thou hast the works of clernal life." Jesus, in order to test the feeings of His disciples toward Him, put this question to them:—will ye also go? will ye whom i have chosen, admitted into my friendship, made my deliy companions, and farnished so many evidences of my Messiahship, now leave me? Jesus desired

A VOLUNTARY ALLEGIANCE
to His cause. He would force no one to become His follower. If the strength of His love and the sweet and attractive inducate of His character were not sufficient to bind men to His cause, they were at liberty to go away. We should never give earselves up to be led by others contrary to our sense of right and convictions of duty. Thou shall not follow the multitude to do evil is the express command of Jehovan. Religion is a personal thing. To our own Master we stand or fall. And in a matter of so much interest as the salvation of the soul, we ought to be independent thinkers and actors. He who is wise in choosing clernal life is wise for himself. Said Christ:—"Will ye also go away?" Peter repiles:—"To whom shall we go?" The subject brought before our minds in the text is eternal life, and where alone it may be found. Eternal life differs from animal life. The latter is ephemeral, evanescent and temperal; the former is spiritual, and involves the existence of the soul and body in a state of happiness forever and ever. God has stamped the soul wifth immortality. It cannot tile. The body may sicken and decay and Lose its personal. Identity is even in the grave. If spiritual life has been imparted to it here it will find in the resurrection morn a spiritual body fashtoned like unto Christ's glorious bedy, and assend to the regions of the blessed. It not only includes spiritual life begun and carried en here, but the mortanity are fully brought to light under this head. The happiness of the soul will not be complete till that event takes place. But the important question in the text is this:—To whom shall we go to the book of nature? She threws